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Forth —
The Spirit of Missions

v. 102
1941



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1941--A Year of Advance

The Presiding Bishop has called every individual, parish and diocese to "go forward" in 1941. Among other features for the year, he plans a great Church-wide Roll Call in May.

The Presiding Bishop also expresses the hope that *FORTH* will be one of the regular features of the "Forward in Service" program of education in every parish.

In response to the Presiding Bishop's plan, *FORTH* is happy to announce that shortly special Diocesan Editions of this magazine will be issued in a limited number of dioceses. After considering the plan, National Council approved and recommended it to the careful consideration of all dioceses.

FORTH also continues in 1941 to offer its unusual group subscription plan whereby parishes or groups may obtain rates as low as fifty cents per subscription, mailed to individual homes.

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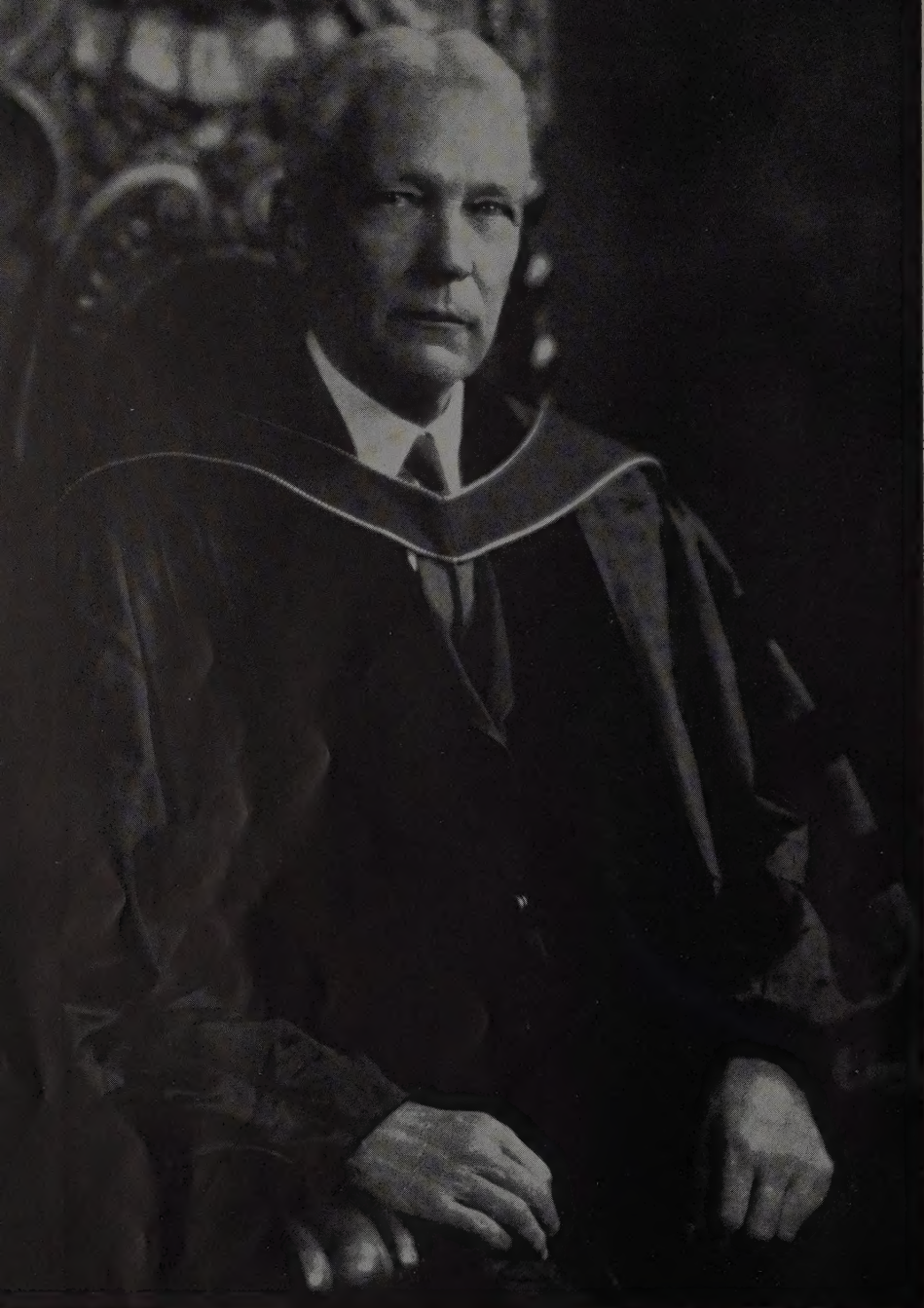
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JOHN WILSON WOOD

"In January, 1899, John W. Wood was elected corresponding secretary by the Board of Managers of the Domestic and Foreign Missionary Society. During thirty years that followed he was elected to fill seven different offices including that of editor of *The Spirit of Missions* for fifteen years and executive secretary of the Department of Foreign Missions for twenty-five years. . . . It was as a statesman planning wisely and as a liaison officer between the Council and the missions that his most effective work was done. . . . We give heartfelt thanks to God for the high character and invaluable service of this consecrated soldier of Christ." (From resolutions adopted by General Convention, 1940, on the retirement of Dr. Wood.)

FORTH - January, 1941

Forth

— The Spirit of Missions

Vol. CVI. No. 1

January, 1941

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Editor—JOSEPH E. BOYLE



Norman Todhunter, well-known New York artist, did the cover design (shown above) of this issue. Something of the destruction which is being inflicted upon the English Church is indicated by the design; at the same time, the admonition that such destruction must not befall English missionary work. It is to prevent this that the American Church is now engaged in raising \$300,000 to be sent to the Archbishop of Canterbury for distribution to financially stricken mission stations. This design has been reproduced in the form of a poster for distribution throughout the country.

Though I live in a world where wars and winds are boisterous, I want to keep my heart a deep, calm lake. (Japanese proverb)

The striking photograph of the Church of the Holy Nativity, Chicago, published in the December issue of *FORTH* was taken by Louis Brock, Chicago photographer.

CHANGE OF ADDRESS should be received by the tenth of the month preceding issue to be sent to new address. Give both the old and the new address when requesting change. Make remittances payable to *FORTH*, preferably by check or money order.

REMITTANCES for all other purposes should be made to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York, N. Y., and should be clearly marked as to the purpose for which they are to be devoted.

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THE NATIONAL COUNCIL, Protestant Episcopal Church, 281 Fourth Ave., New York, N. Y.



World Peaceways Photo

The Fullness of Time

"Nine hospitals, seven churches, four vicarages and several schools hit," calmly read the daily dispatches from London as 1941 is ushered in. In one sense, man is closer to heaven than ever before. He has grown wings, conquered the skies, carved out a new kingdom above the earth. And he is using this new kingdom in the greatest display of inhuman destruction ever witnessed in history.

Against this dark background, comes the Presiding Bishop's call to "Go Forward in Service!" 1941 is the first in his ten-year program of advance. It is the fullness of time, he says, when God is calling Christians to redeem the world and restore lost opportunity. Lent is to be a time of preparation. The week of May 4 to 11, a period of Roll Call when every member of the Church is expected to rally to the Cross.

"The currents of life must be brought into harmony with God's purpose."

Forward in 1941!

A NEW YEAR MESSAGE

by

H. St. George Tucker

Presiding Bishop

Ed. Note: The year 1941 marks the beginning of a ten-year Forward Movement proposed by the Presiding Bishop and unanimously approved by General Convention. The following preamble to the movement is therefore a fitting New Year Message to the Church.

WE Americans look out today upon a world that is filled with darkness and disaster. We see the liberties of free peoples taken from them. We see governments fall at the hand of dictators. We see unrest and tragedy and destruction. And we know that all these are the results of irreligion and paganism; that God has been neglected or left entirely out of man's thinking and planning.

If we are true to our Christian and American heritage, this present situation must create in us that "divine discontent" which makes us unwilling to let things go on as they are; which creates in us a tremendous desire to go forward, to change the course of human events from the direction it is now flowing.

It is not too late to bring about this change in the current of world affairs. The days are dark and evil but it was under similar discouraging conditions two thousand years ago that Christ came into the world and changed the course of events. Looking back through history, we find that God chooses just such times as these to raise up individuals or groups to redeem the times.

"... speak unto the children of Israel, that they go forward," our Lord told Moses at a critical moment. "Go forward!" is always the reply we get from God in moments of perplexity and discouragement.

Man's extremity is God's opportunity. Should we not then expect Him at such a time as this to issue a call to His people to cooperate with Him in a great redemptive effort? And if, as is usually the case in times of crisis, God selects some particular portion of His people to render this service, have we not reason to believe that His choice has fallen upon us Christians of America? Not because of our superior merit but because we are practically the only considerable body of Christians in the world today whose hands are untied.

If we interpret the signs of the times correctly therefore, we cannot but conclude that God is calling us for sacrificial service in a demoralized world. Let us respond to His call. Our first response must be an absolute rededication of ourselves to Him. Loyalty to God must be our first loyalty in the new order. Responsibility for using ourselves and our resources in accordance with His will must take precedence of all other interests. "Thy will be done" must be the supreme law of our lives.

Having rededicated ourselves to the cause of Christ, we must set out to bring forth the full capacity of all members of the Church. With God's help we can succeed in making this Church of ours what a Christian Church ought to be: a body of men and women who like the first apostles found that Christ is the Saviour; a body who because of what Christ has done for them, will face the world with the conviction that there is no other name under heaven by which the world can be saved.

We must not stop with the present membership of the Church. There are many who at one time were in the Church but who are now "lost." We must seek them out and show them the way. Furthermore, not more than fifty per cent of America today is in any sense Christian. We must convert this vast sector of our population.

Our efforts must not cease even with our own country. Christianity feels a responsibility for all men, no matter what their race or where they live. We must feel in our hearts a burning passion to save the whole world.

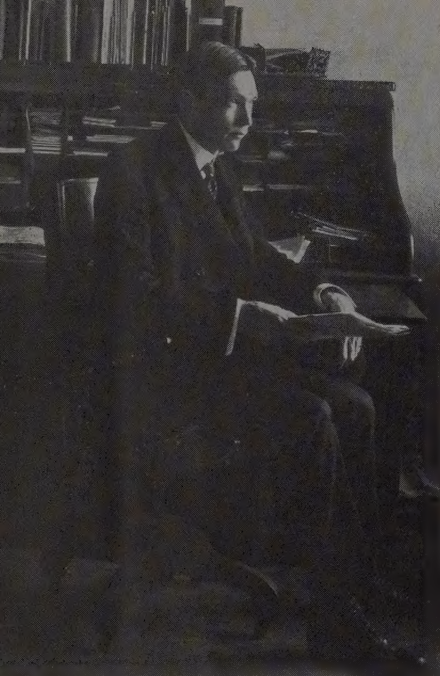
Four decades of the Twentieth Century have passed. They will be recorded in history as dark ages. Ten years remain before the midway point of the Century is reached. We can during these ten years redeem our times. We can point the human race once more in the direction of righteousness and love and justice. We can bring the currents of life into harmony

with God's purpose.

It is to that task which I call you, men and women of the Church. I ask you to respond with me to the unmistakable call from God to save yourselves, your children, your homes, your community, your nation, and the world from the utter destruction which lies ahead unless God reigns. This task will require endless effort; serious sacrifice; daring devotion. But we need not be afraid. Ultimate victory will be ours if we GO FORWARD IN SERVICE.

(Below) While war rages in most of Europe, this beautiful mountain scene in Switzerland breathes something of a message of peace. It was taken at Montana-Vermala. Philip D. Gendreau Photo.





John W. Wood Ends Fort

PLAYED LARGE ROLE IN DEVELOPING NATION

(Left) Dr. Wood at his desk in Church Missions House in early days of his work there.

I WISH you had been at that meeting last night," said Bishop Lloyd. "You should have heard John Wood. There's a wonderful boy!" The bishop was head of the Episcopal Church's Board of Missions and was speaking of his fellow worker, later executive of the National Council's foreign missions department, who retired Jan. 1, 1941 after forty years of extraordinary service at the Church's national headquarters.

By birth and education Dr. Wood is a New Yorker; in fact, an old friend has described him as "a typical New Yorker," but there is no such creature, and he is not a "type." In his youth he became one of the first members of the Brotherhood of St. Andrew while at St. George's Church, where Dr. W. S.

"We are confident that every churchman and woman will count it a privilege to give time and money to help maintain the work of missionary societies of our Mother Church," said the National Council in resolutions supporting the Aid-for-British Missions appeal for \$300,000. "This is our opportunity, under God, to redeem the times and to pay a debt of gratitude to those missionary societies which brought the Anglican Communion to these shores."

Rainsford was rector. It was not unnatural that after a few years in business he became a secretary for the Brotherhood, served in that office nine years and edited *St. Andrew's Cross*. When in December, 1899, he came to Church Missions House, Bishop Lloyd introduced him as "already well known throughout the Church."

A layman himself, he has been a friend and staunch supporter of laymen's work. He was one of the small group of men who in 1904 organized the Laymen's Forward Movement in the Episcopal Church, which continued its work up to the Nation-Wide Campaign of 1919, and for many years he has coöperated with the Laymen's Missionary Movement organized in 1906 by men from several Communions. He helped organize the Missionary Education Movement, which is mostly the work of laymen; he has long been interested in the Student Volunteer Movement and in the Church Army.

Dr. Wood was an innovation when he came on the national staff of the Board of Missions for the position described as "corresponding secretary" had just been created. The title is an understatement since the work included not only a mass of world-wide correspondence but also handling applications for missionary service, writing and publishing leaflets, as much speaking and traveling as he could do, and for fifteen years editing *The Spirit of Missions*, which he revived, modernized and enlivened to a marked degree.

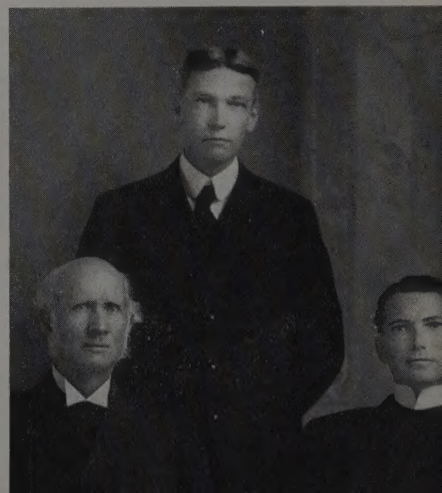
The devoted men who made up the Board of Missions forty years ago had a definite purpose in bringing Bishop Lloyd and Dr. Wood to their staff. The Church's missionary work had slipped into a subordinate and almost

detached position in the minds of most Church people. The board wanted to restore it to the central place as a vital part of the Church's life. They wanted, as someone said, "to change missionary enthusiasm from the fad of a few to the deliberate conclusions of statesmen."

Dr. Wood and Bishop Lloyd carried on a rare partnership for nineteen years. They had adjoining offices on the third floor of Church Missions House (a building then only six years old) with a door between which was rarely closed. Both men of course could think and both could act, but Bishop Lloyd's native sphere was in thought and Dr. Wood's in action. This made a great combination. "Dr. Wood put foundations under so many of Bishop Lloyd's dreams," says a friend who knew them both.

"Keen, quick, resourceful, with a voracious appetite for work and an inexhaustible fund of practical sympathy," was a fellow worker's comment on Dr. Wood. With the appetite for work went an unlimited memory for detail; when his friends do not call it "wonderful" they call it "uncanny." It has involved large and complex

(Below) Dr. Wood, rear, is shown with Bishop Capers (left) and Dr. Robert W. Patton (right) during the "early days."



Years of Service to Church

CHURCH PROGRAM • FRIEND OF MISSIONARIES

matters, such as the prickly question of registering schools in China or handling real estate in Mexico, or that mystical subject so many National Council meetings have heard of, the Hongkew lease rentals, or the still more esoteric Zaidan and Shadan in Tokyo; or endless small items such as where to find money to pay for having a missionary's tonsils out.

He has had to know the exact resources and limits of the budget in every missionary district, matters involving hundreds of thousands of dollars, and at the same time he has been concerned about the smallest personal needs of the staff. The missionary back in the Liberian bush or in some Alaska wilderness has been secure in knowing he had a friend at headquarters.

From the first it was his policy in *The Spirit of Missions* to put a constant stress on opportunities for giving. There was rarely an issue which did not inform the would-be givers precisely where their gifts, large or small, would be received with joy; it might be for a typewriter in Cuba or an artesian well in China. "Two Opportunities for Wise Giving," runs a headline in 1900, suggesting a church

(Right) Dr. Wood wearing a Hawaiian lei during a visit to Honolulu about 1930, on one of a number of tours of missionary fields.

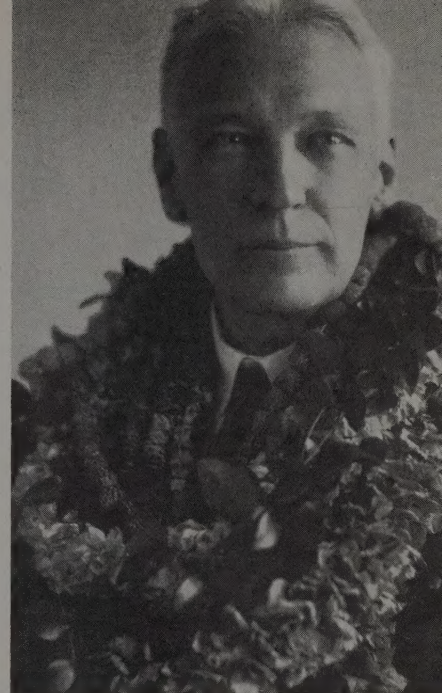
in Liberia and a hospital in Haiti; and his latest item, in 1940, is a gentle reminder of the present prohibitive cost of rice in China and the hardship it works on a mission hospital.

A man of action himself, he has liked other men of action—Dr. Rainsford—Bishop Graves of Shanghai—Dr. Rudolph Teusler of Tokyo—Hudson Stuck of Alaska—and many others, builders, administrators. Almost every missionary on the field and hundreds in earlier years have at some time known and valued his complete attention to their individual problems.

His contacts have been rich in variety. Although a layman, his responsibility for knowing all the needs of the whole world-wide field have made him a kind of super-archbishop among the missionary bishops. He has known the other mission clergy and the doctors, teachers, nurses, treasurers, secretaries, dietitians and technicians, architects and engineers, in a dozen countries.

It has been suggested that some time in the future when the Church headquarters has a new chapel, it might be dedicated "To the glory of God and in memory of many saints." Many saints have gone out from the present chapel, to the ends of the earth, and for at least forty years Dr. Wood has known them all. An endless procession has come to his office. His door might open to admit a patriarchal bishop or it might, and sometimes did, open on a pair of feet waving in the air while a young man walked in on his hands, and turned out to be young Dr. Grafton Burke on furlough from Alaska, in a playful mood.

Not only in his office but on the field itself Dr. Wood has known the Church's work first-hand for he has visited nearly every mission, collecting



a legion of friends of many races. For the record: He went to Cuba in 1906; Puerto Rico, 1912, '29, '31; Alaska, 1917; China, Japan, Philippines, Hawaii, 1918-19, 1923-24, 1927-28, 1930, 1933; South America, 1926; Haiti and Dominican Republic, 1931; Mexico, 1922.

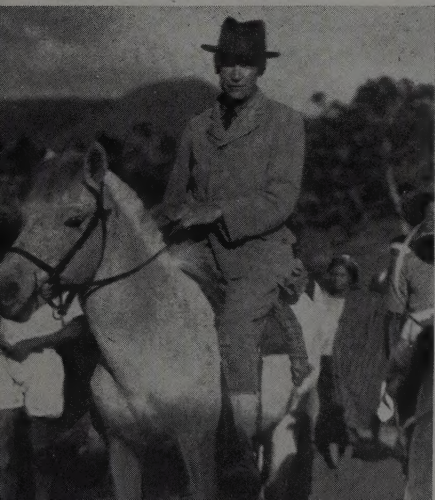
In his letter to the Board of Missions in 1899 accepting their offer, Dr. Wood said in part: "I can make no promises save that I shall at all times try to do my best."

Threshold Prayer

Ed. Note: Each New Year's Eve the late Dr. James Stone of St. James' Church, Chicago, used to stand in the doorway of the rectory and read the following prayer.

O God, who art the Lord of time and of eternity, and who watchest over thy people, grant that all they who enter this house may come with hope in their hearts and with gracious words upon their lips; and that all they who leave this house may go in peace and take with them feelings of kindness and good will. May we who bid them farewell remember them with gladness. Let him who comes as an enemy, if there be such, go away as a friend; let him who comes as a friend . . . and may there be many such . . . go away with greater love and with joy abounding. Let the threshold which divides the world from this house be the place of consecration between the world and this house, and the line where happiness ever begins and never ends. May this be thy will, O Father of the many mansions, where with thee we hope eternally to dwell, for the sake of Jesus Christ, our Master and Redeemer. AMEN.

(Below) Another missionary tour to the Philippines in 1928 produced this informal pose of Dr. Wood, taken at Besao.



Leaders Pay Tribute to Christian

RECALL HIS EARLY DAYS IN BROTHERHOOD • LAUD H

The retirement on Jan. 1 of Dr. John W. Wood from the secretaryship of the National Council's Department of Foreign Missions recalls many interesting incidents in the life of the Church. FORTH requested a few of those who worked closely with Dr. Wood in years past to express themselves on his life and work. Some of these expressions follow.—Ed.

William Lawrence

Retired Bishop of Massachusetts

JOHN WOOD is an illustration of what the spirit of consecration can do to develop the latent character and abilities of a young man. When he entered the office of the Church Missions House he was just like any other St. Andrew's Brotherhood man who has promised to serve the Church. From the start, however, he set into action those characteristics—determination, enthusiasm, loyalty, faith and a conviction that the mission of the Church should sweep around the world, which marked his capacity for leadership.

He always kept ahead of the crowd. He would not let his Department drop to the level of the average standard of the Church. He always insisted that the Church could give more and do more than she did the year before. It was somewhat disconcerting to a dignified prelate to be told by a person who called himself the head of the Department of Foreign Missions, and who looked no older than an office boy, that his Diocese was away behind in its offering. And when one of the faithful of the Woman's Auxiliary came to him to complain of the "freshness" or even impertinence in a missionary's letter, Wood could be depended upon to defend the missionary. Why should not he? A missionary three thousand miles away could not defend himself, it was up to Wood to do it. And doubtless Wood wrote immediately a word of warning to the missionary.

That was one of the fine features of the administration of John Wood. It was personal; sympathetic with each and every missionary. They were cut off for years from friends and social relations at home. They in their loneliness could look to him with

confidence as their friend, and, if necessary, their advocate.

Happy will be the memories, bright the roadside of John Wood as he walks toward the sunset.

James DeWolf Perry

Bishop of Rhode Island

FOR forty years John Wilson Wood has fostered the missions of the Church, at first in all fields and, since 1920 in the foreign districts, with complete self-consecration and a sense of paternal relationship. The appointed missionaries went upon their way equipped and prepared by his direction, followed by his supervision, received on their return for furlough by his welcome and his continuing oversight. At General Conventions they were gathered and presented by him as members of a vast family led by a homing instinct to his brooding care.

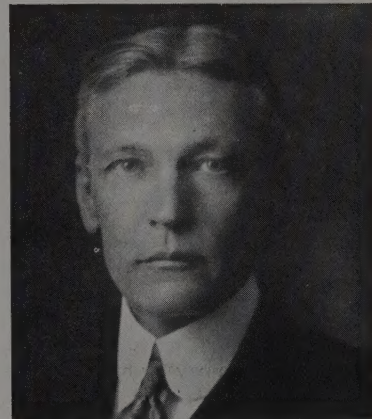
If the paternal period of the American Church Mission is indeed yielding to the day for the building of independent native Churches, there shall be remembered always his loving hand which guided the earlier way.

Ernest Milmore Stires

Bishop of Long Island

AT the great convention of the Brotherhood of St. Andrew held in Boston in September, 1892, I first met John Wood and immediately discovered that he was a rare combination of gentleness and strength, of humor and dignity. It was not strange to find him constantly surrounded by a group who felt his attractiveness and valued his gentle and accurate judgment.

A year later I met him at the Brotherhood convention in Detroit. He had be-



Dr. Wood—1918

come a member of that little inner company of Brotherhood leaders headed by James L. Houghteling, William R. Sterling, William Sturgis, and several others—a truly radiant group.

While rector of Grace Church, Chicago, in 1900 I was elected a member of the Board of Domestic and Foreign Missions, and on arriving for the next monthly meeting I found John Wood in the Missions House as corresponding secretary of the Board. He pictured for me the missionary campaign of the Church, at home and abroad, and discovering his interest in the foreign field, I often appealed to him after I became a member of the small Committee on China and Japan. Again and again in the years that followed I turned to John Wood for counsel, having discovered that he knew with loving intimacy missionaries whom he had never seen, understood their problems, was familiar with the names of their children, and was in fact the wisest counselor in all matters connected with the progress of the Kingdom of our Lord in every foreign field.

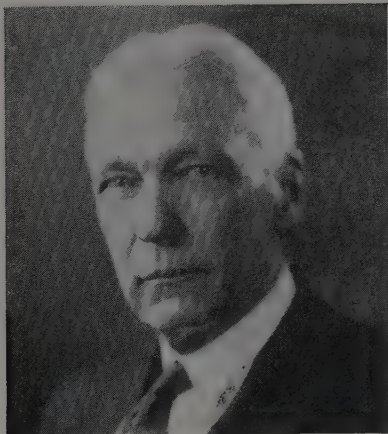
Unusually able physicians, when reaching maturer years, are wisely disposed to seek relief from the pressure of a large, active practice and become consultants, giving the benefit of their ability and their experience to their other brethren who may value their counsel. So John Wood, after more than forty years of service to the Board of Missions and the National Council, is laying aside the responsibility for being the executive director of all our foreign missionary activities, but while life lasts he will be, for all who work in those fields, the wisest consultant and the most valued friend.

(Below) Dr. Wood may be seen in the center of the rear row of this group of missionaries, in conference at General Seminary in 1927.



Leadership of Dr. John W. Wood

CONSECRATION AND DEVOTION TO CHURCH'S CAUSE



Dr. Wood—1940

James E. Freeman
Bishop of Washington

I BELIEVE I have known Dr. John Wood longer than any member of the present National Council. Our friendship began when we were in the teen age, and he was a member of old St. George's Parish, New York City and I a member of Holy Trinity. We were both ardent members of the Brotherhood of St. Andrew and we joined it at its inception. I am confident we both feel that the Brotherhood did much to give depth and permanence to our Christian convictions, and that the early impulse to Christian service grew out of this fellowship. Subsequently, Dr. Wood entered the active service of the Church on the old Board of Missions, and I the Christian ministry. All through the ensuing years, (and they are over fifty in number) our fellowship has continued.

The consistency of Dr. Wood's service to the missionary cause constitutes one of the most glowing chapters in the life of our Church. He brought to his tasks a ready and responsive mind and quickly grasped the meaning and extent of what is implied by Christian missions. To him the Kingdom of Christ always meant the world. He might well have expressed his zeal in the language of the Latin poet, Terence: "I am a man and nothing that is human is foreign to me." The terms by which we define domestic and foreign missions had no significance in his conception of his Lord's Kingdom.

It is probable that no person connected with the administrative work of the Church has today a wider or more intimate knowl-

edge of its missionary enterprise than Dr. Wood. Through the long years when I sat as a member of the old Board of Missions, and later as a member of the Council, I was amazed at his encyclopedic knowledge of the Church's work at home and abroad.

George Wharton Pepper

I FIRST met John Wood at a convention of the Brotherhood of St. Andrew at Baltimore sometime before the turn of the century. From the outset we proved to be congenial and I came away with the happy feeling that I had found a worthwhile friend.

At the General Convention of 1901 I was elected a member of the old Board of Missions. My guess is that this action was the result of a suggestion made by John Wood because my first knowledge of the election was a telegram from him sent from an east-bound train, urging me not to decline until after a conference with him. The conference took place, I accepted the election and for about twenty years served as a member of the Board and later of the National Council.

Throughout this long period I had the happiness of intimate contact with John Wood. I found him to be a first-class executive, a wise adviser and a man with definite religious convictions. I never knew him to approve compromise of a matter of principle but he never made the mistake of imagining that a question of principle was involved in any problem when clear analysis showed it to be a mere question of expediency. He gained an encyclopedic knowledge of every department of the work of the Board and was thoroughly familiar with conditions in all the mission fields. He has the gift of clear and convincing statement. He has always been an agreeable man to work with because he is blest with what another dear friend of mine, Robert Hallows Gardiner, used to call "an agreeing mind."

Robert E. Speer

I HAVE known Dr. Wood from the days of his early connection with the Brotherhood of St. Andrew and have been associated with him for the entire period of his relation to the Board of Missions of the Church.

For all of these years he has been among one's dearest and most trusted friends—faithful and true in discerning and doing duty, pure of heart, steadfast and trustworthy in sound judgment, clear and courageous, and—to my mind—right in conviction, a fellow worker to be absolutely relied upon, brotherly, understanding, Catholic.

It has been a joy to work with him all these years in common confidence and individual agreement. He has rendered a great service to his own Church and also to the whole cause of Christ in America and throughout the world.

Robert W. Patton

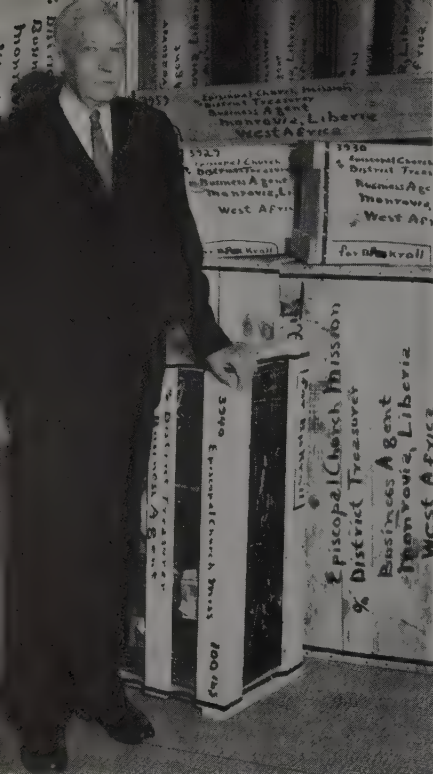
THE retirement of Dr. John W. Wood from the staff of the Church Missions House is like taking away one of the sustaining pillars from this temple of the Church's Missionary Spirit. Those of us who have been co-workers with Dr. Wood for the greater part of his forty years of able and devoted leadership, and who have shared his friendship, entertain for him a respect and an admiration which words, however sincere, cannot fully define.

The extent and character of his great service is so well known in almost every parish and mission of this Church, wherever at home or abroad it has borne its witness to the Saviour of the World, that I need not dwell upon his exceptional achievements. As one who has known him in an intimate way for nearly thirty-five years, I would rather speak of the forces from within and from above which have governed his exceptional career. In his innate refinement and modesty he would be embarrassed

(Continued on page 33)

(Below) The first National Council, welcomed at the White House in Washington by President Harding. Dr. Wood is second from the extreme right, rear row. The late Bishop Gailor is at the right of the President; Bishop Freeman, to the left.





Across the Secretary's Desk

by

JOHN W. WOOD

Ed. Note: John W. Wood has written for this magazine for forty years. He was its editor for fifteen years. For some years he wrote under the heading "Across the Secretary's Desk." Following are a few choice bits gathered from his page. At the left, Dr. Wood is shown standing beside missionary boxes about to start for the field.

1901 Recently a missionary home on furlough, was asked to temporarily take the place of one of the secretaries of his Board, who was ill. After three months' experience, he said:

"I would rather drive over the range of Lebanon in midwinter, through snow three feet deep, or in August in a scorching sirocco, or preach on a house top in a bitter north wind, or in a harvest field with the black flies swarming until the white canvas of the tent was black as Pittsburgh, or teach Hodge's Theology through Arabic gutturals, than to undergo for a series of years the mental and physical strain required of a foreign missionary secretary."

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1902 A young deacon writing me from his first parish, in Missouri, says: "I have been here two weeks today. I went to work at the earliest moment to secure subscriptions to *The Spirit of Missions* and infuse a little missionary enthusiasm into this parish. I enclose \$9. Please send nine copies for a year." This young man has 108 communicants. Is it unreasonable to hope that other clergy who, through the courtesy of the Board, receive *The Spirit of Missions* without charge may render similar help?

✢ ✢ ✢

1911 Christian men today do not love their Master less than did the men of the middle ages. They are ready to join a crusade, but it must be no ill-considered product of headlong zeal and sentimental experience. Convince them that the cause is worthy, that the need is real, that there is a prac-

tical way of doing the work, that it will indeed set forward the Kingdom of Christ—do these things, and the result is certain.

✢ ✢ ✢

1921 (*To the Woman's Auxiliary on its 50th Anniversary*) Taking courage and power from its past, what shall the Woman's Auxiliary not do with God's blessing in the days to come? New tasks and harder lie ahead. But you will not flinch. Many of God's family still do not know the way home. You will help to show them the road. Vacant places at the front must be filled. You will find the recruits and will sustain them by sympathy, prayer and gifts. Tomorrow comes with its royal invitation to another half century of determined, discriminating, joyous service. Thank God for it.

✢ ✢ ✢

1921 (*On 100th anniversary of Domestic and Foreign Missionary Society*) "With full hearts we thank God for what He has enabled His Church to do. And then with thankfulness and right good will, we look ahead. What heritage are we to give to the Church of 2021?"

Outlining important tasks at home and abroad, Dr. Wood added: "Such tasks as these are great enough to claim the best we have of thought and life. God honors us by giving us hard tasks."

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1925 (*Ed. Note: In the April, 1925, issue of The Spirit of Missions began "Across the Secretary's Desk," a page of personal notes based largely on countless letters which came to Dr. Wood. The first page, with characteristic sweep of wide interest quotes Bishop Graves on troubles then current in China, and Dr. Claude Lee on his problem of handling seven Russian soldiers from China's army who came as patients to the hospital in Wusih, bringing bayonets and brandy; also the perennial need of typewriters for mis-*

sionaries, the best use of missionary speakers in home parishes, and a boy's gift of an heirloom watch for the Japan Reconstruction fund.)

✢ ✢ ✢

1930 Some people can be thankful for almost anything, but for the extreme of thankfulness, commend me to the China missionary who writes to the Department of Missions: "Thank you for permission to have my tonsils out."

One of my missionary friends just home from China recently made her debut as a missionary speaker. After her first meeting she said one nice old lady looked her over from head to feet and remarked: "Well, well, so you're a missionary. You look fresh enough. I thought they were all shriveled up."

✢ ✢ ✢

1940 Since the consecration of the Cathedral of the Epiphany in Dornakal, India, early in 1939, Bishop Azariah has held three ordinations. At the last one, fourteen young Indian men were ordained to the diaconate. Most of them have been teachers, trained in the mission and working for the Church in village schools. Numerous offers had been made to them to enter government service with much better financial remuneration, but they declined.

Have any members of the Woman's Auxiliary in this country shown greater ingenuity and novelty in their efforts to further the work of the Church than the women of the Church of St. Martin, near Guadalajara, Mexico? They have wished for money of their own to give, and have developed a frog-catching business. One day a week, they catch and sell frogs to the wealthy citizens of Guadalajara. Alternately, one-half of the women catch and the other half sell. They give the proceeds to the church as their share in its support.



Banker, lawyer, college president, engineer. These are some of the professions, in addition to the ministry, represented in the group which comprises the new National Council of the Church. The above photo, taken at the first meeting of the new Council at National Church headquarters in New York recently, shows the group looking over a copy of *FORTH*, held by the Presiding Bishop. Bishop Tucker is ex officio chairman of the Council. Shown in the photo are: (front row, left to right) Bishop Dandridge, Tennessee; Dr. Charles W. Sheerin, vice president for promotion; Miss Mary E. Johnston, Glendale, O.; Miss Rebekah L. Hibbard, Pasadena, Calif.; Presiding Bishop Tucker; Mrs. Henry J. MacMillan, Wilmington, N. C.; Mrs. Henry Hill Pierce, New York; George B. Elliott, Wilmington, N. C.; Dean Claude W. Sprouse, Kansas City, Mo.; (second row) Lewis B. Franklin, treasurer; Col. Leigh K. Lydecker, New York; Dean Vincent, Portland, Ore.; Dr. Kenneth C. M. Sills, Brunswick, Me.; Stoughton Bell, Boston; Dr. James Thayer Addison, vice president for administration; C. Jared Ingersoll, Philadelphia; Bishop Hobson, Southern Ohio; Bishop Quin, Houston, Tex.; Bishop Bartlett, Idaho; Bishop Strider, West Virginia; (back row) Bishop Davis, Western New York; Bishop Creighton, Michigan; W. W. Grant, Denver; Warren Kearny, New Orleans; Bishop Lawrence, Western Massachusetts; Bishop Keeler, Minnesota; Frank W. Moore, Auburn, N. Y.; the Rev. Albert R. Stuart, Charleston, S. C.; the Rev. Kenneth D. Martin, Kenosha, Wis.; the Rev. Franklin J. Clark, secretary. Council members missing from the group are: William S. Farish, New York, and the Rev. Everett H. Jones, San Antonio, Tex.

American Bishops In Japan Resign

NEW LAWS REQUIRE NATIVE LEADERS--WORKERS WITHDRAW

AMERICAN and English bishops in Japan have resigned; most American missionaries will be withdrawn from there within the near future; Bishop John Y. Naide of the Diocese of Osaka has been named the new head of the native Japanese church; American financial support for evangelistic work ceased Dec. 31 and in anticipation of this, National Council has sent \$75,000 as a final "good will" gift to the three Japanese American dioceses; financial aid for educational work in Japan must cease April 1.

These are highlights of recent developments in the Japanese situation so far as the Church is concerned. They grow out of the new governmental religious laws. The Presiding Bishop reported on the events to National Council when it met in New York recently. He stated that a re-

alignment of Japanese, English and American dioceses is necessary; that all dioceses will be placed in charge of native Japanese bishops of whom there are five; and that new elections to the Episcopate from the native clergy are likely.

Bishop Tucker expressed complete confidence in the new leadership of the Japanese bishops, pointing out that a native Church has been the aim of Episcopal church missionary work in Japan from the beginning. The only hardship Bishop Tucker can see in the developments, coming as they did so suddenly, is financial. It will be difficult, he stated, to maintain all of the work in Japan with local support.

No time limit has been placed on foreign support of medical and social work so that for the present, coöperation with institutions like St. Luke's International Hospital will continue.

The report on the Japanese developments was the chief item in the Council's first meeting since General Convention. The Presiding Bishop announced a number of appointments, including representatives from the Episcopal Church to the Federal Council of Churches and a new Forward Movement Commission. Announcement of the retirement of Mrs. George Biller, head of Brent House, Chicago, was made. Bishop Bartlett of Idaho, was appointed in charge of the Missionary District of New Mexico, vacated by the death of Bishop Howden.

Complete endorsement and support of the Presiding Bishop's plan for a ten-year "Forward in Service" program was voted by the Council.

Approval of the plan for diocesan editions of *FORTH* was voted unanimously and the Council recommended the plan to bishops and dioceses.

A Modern Wise Man

MAR SHIMUN IS DESCENDANT OF



(Left) Mar Shimun, XXIII, a man without a country, yet patriarch of the ancient Assyrian Church.

A LONELY figure from the East, a man who is without a country but is Patriarch of an ancient Church, is now in the United States looking up scattered members of his flock. He is Mar Shimun, XXIII, which means Lord Simon, 23rd of that name, and he is the 119th patriarch of the Assyrian Church which in the earliest Christian centuries flourished in Mesopotamia and sent its missionaries all the way to Peking.

Slim and dark and smiling, Mar Shimun appeared in the procession at General Convention wearing a long white cope and white turban-shaped headdress, adding an Oriental note to that American gathering. He became Patriarch at an early age for the office in his Church is not elective as in other Eastern Communions but descends from uncle to nephew. He was educated in England and is a Cambridge man.

Isolated from other Christian nations and for centuries completely surrounded by Moslems, his Church is in eclipse and he himself is exiled from Iraq, his native land, which was ancient Assyria. English people have helped him, he lived for a time in Cyprus and then again in England.

History and tradition make it appear that he is the many-times-great grandson of those Wise Men from the East who are told about in St. Matthew's Gospel and who are remembered on the Feast of the Epiphany, January 6.

Tradition says that the Wise Men were dwellers in Assyria or Mesopotamia. Here, between the rivers Tigris and Euphrates, were the lands of

the Hebrew Captivity. Here Jonah preached at Nineveh, "that great city" whose ruins are just across the Tigris from Mosul. Here the homesick exiles from Palestine sang the Lord's song in the strange Assyrian land, and prophesied the coming of their Messiah.

Aramaic was spoken here as in Palestine, and the great caravan routes ran close to the hills of Galilee. As Dr. Wm. C. Emhardt has pointed out, marvelous events in Palestine would find more ready response and acceptance in Mesopotamia than in any other part of the world.

The Wise Men came from there, found the Holy Child, and "departed again into their own country." Some thirty years later, among those who on the first Whitsunday in Jerusalem heard about the "wonderful works of God" St. Luke mentions "dwellers in Mesopotamia," and some of them must surely have been among the 3,000 who that day accepted the Christian message and were baptized. Then they too would have departed into their own country, and spread the news there.

It is known history that the early Church of Assyria, which came to be called officially the Church of the East, had a glorious record of mission work. Its missionaries reached Turkestan, Persia, India and China. From the 7th to the 14th centuries the Church of the East carried its missionary conquests right across Asia to Peking.

Then came a chapter of trouble and disaster, brought on by the terrible Mongolian invasions under Genghiz Khan and Tamerlane. "Only when Church and state lay prostrate," Dr. Emhardt writes, "did the Eastern missionaries cease their activities."

Even then, all was not lost. Back home, in the land between the rivers, a dwindling remnant of the Assyrian Church lived on. Under centuries of Turkish Moslem rule these faithful Christians diminished in numbers, lost



(Left) Minaret of the Grand Mosque of Mosul, symbolic of the four centuries' dominance of Islam over the Near East, the land of Mar Shimun.

From the East

EARLIEST WISE MEN

(Right) Reminiscent of the days when the Wise Men came from the East in search of Jesus, are the camel trains which for centuries have crossed the desert of the Near East. Directly below is Fort El Ghain on the caravan route from Damascus to Bagdad. Arab sheiks are seen in the foreground.

their schools, went deeper into poverty, and many migrated.

In the 1880's Archbishop Benson of Canterbury sent a mission to help them and for these past fifty years their condition has troubled the conscience of certain English and American Church people who feel that something is owed to this oldest of all Christian Churches. After 1918 Canterbury asked help from the Church in America for work in Iraq. Dr. Emhardt has visited there and Canon Charles T. Bridgeman, the American chaplain in Jerusalem, has had some contact. Now the Patriarch is in the United States to visit such of his people as have come to this country.

Tuk-ka Fine Man

Japanese trains are wonderful places for conversation, when foreigners with halting speech get practice and Japanese are encouraged to try their skill in English. One of the American clergy recently fell into talk with a Japanese and both were soon hilarious over the foreigner's difficulties. Hoping to turn the tables, he finally said, "Do you speak English?"

The Japanese thought hard for a moment and then said carefully, "Tuk-ka fine man!" He had lived in Tokyo when the present Presiding Bishop was head of St. Paul's University but never met him. Bishop Tucker has been gone from Japan nearly twenty years but when the Japanese wanted to say something in English, the first idea that occurred to him was that Bishop Tucker was a fine man.

(Right) Iraq today is a center of international interest because of political and war developments. Something of a modern touch is indicated by this desert railway train with native soldiers. The line runs from Beirut to Damascus. Ewing Galloway photo.

FORTH - January, 1941



S P G Churches

RECALL ACTIVITIES O

WHEN Bishop Noel Baring Hudson, secretary of the Society for the Propagation of the Gospel, came to the United States recently, a liner carried him to New York in ten days, a plane swept him on to Kansas City, fast trains took him from one engagement to another, and a clipper returned him to Europe in a few hours. His was a flying visit, made despite the hazards of war at the request of the Presiding Bishop for first-hand information about British Missions.

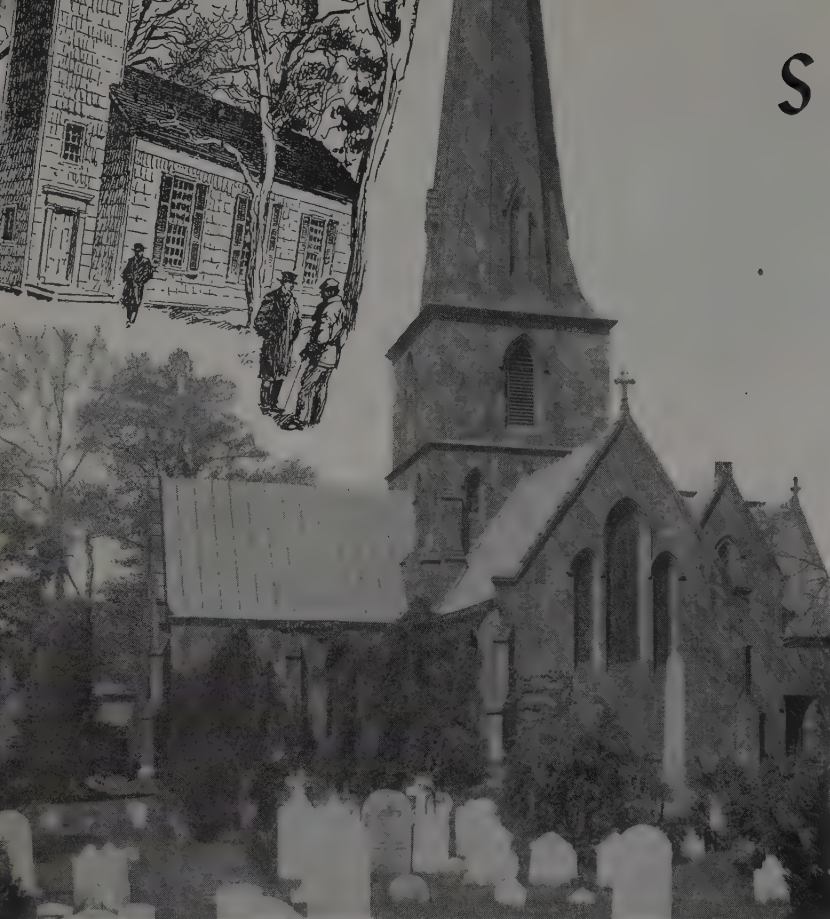
Except for the perils of the sea voyage, Bishop Hudson's trip bore little resemblance to the ninety-day journey, the dangerous overland trips, the loneliness of years away from family and friends, faced by the early S.P.G. missionaries of two centuries and more ago. They came not to answer the request of a Presiding Bishop but the pleas of English settlers stranded in colonies without Anglican services. These men were Bishop Hudson's predecessors in America. They laid the foundations of a Church that has ever been grateful to the S.P.G. for its watchful care during 83 years.

Everywhere along the Atlantic seaboard are parishes whose history is closely tied to that of the S.P.G. In Connecticut alone, forty-two parishes trace their origin wholly or in part to the S.P.G. In Pennsylvania eighteen such parishes still exist. Delaware, Georgia, Maine, Massachusetts, New Hampshire, New Jersey, New York, North Carolina and Rhode Island all have S.P.G. parishes, while Maryland, Virginia and South Carolina also received funds from the Society at one time or another.

When the Rev. Thomas Bray came to Maryland in 1700 as a commissary of the Church of England, he had to sell his personal belongings to pay for his passage. He stayed in this country just six months, but in that time he met with Maryland's scattered clergy, and returned to London armed with the information he needed to push his plan for an S.P.G.

The America that Thomas Bray

FORTH - January, 1941



At the top is a sketch of "The Charlotte Church," now St. John's Church, Oakdale, L. I., built in 1765. Directly above is St. Mary's Church, Burlington, N. J., as it appears today. Cornerstone of the original St. Mary's was laid in 1703. The original still stands and is used for Sunday School.

(Right) Old Christ Church, Philadelphia, which is so closely linked with the history of the Nation and the Church in America. The first General Convention was held here.

Dot Eastern Seaboard

ENGLISH SOCIETY IN COLONIAL TIMES

Three S.P.G. churches are shown at the right of this page. They are, top to bottom: St. Paul's Church, Edenton, N. C.; St. Michael's Church, Bristol, R. I.; and St. Anne's Church, Middletown, Delaware.

found was almost without Church services. Half the 7,000 persons in South Carolina lived without religious influence. No public worship was held for the 5,000 in North Carolina. In Pennsylvania only 700 out of 20,000 "frequented the church," while Rhode Island had only 30 communicants and Boston 120. New York, with 450 communicants, was better off, and Virginia and Maryland already had progressed to the extent of laws to divide the colonies into parishes. But in addition to the thousands of settlers, other thousands of Indians and Negro slaves were unchurched.

The Rev. George Keith and the Rev. John Talbot, who sailed from England in 1702 to lead the long procession of S.P.G. missionaries, traveled from north to south, preached in large towns and scattered communities, in Puritan and Quaker settlements.

In its first two years the S.P.G. sent thirteen missionaries into the colonies. Between 1702 and 1785 the Society sent 338. Many never reached America, for they were lost at sea on the tiny ships or captured by the French during naval battles. Others remained here only a few years, but many settled down for a lifetime in the New World.

They found conditions far from comfortable. The Rev. Samuel Thomas, the third S.P.G. missionary to America, was at sea for twelve weeks before he reached this country. He went to Goose Creek in South Carolina, where he began at once to instruct Negroes.

The Rev. John Bartow, who went into Westchester north of New York City in the first few years of the S.P.G., found his 100-acre glebe a wilderness, his house of worship without pulpit or bell, and his people scattered for miles through the woods. But he stayed twenty-five years.

The Rev. George Muirson, who was not satisfied to minister only to the people of Rye, N. Y., traveled through Connecticut also, bringing the first

Church services to hundreds of persons there. Threats of fine and imprisonment did not keep him out of the colony, and terms in jail did not turn away his followers.

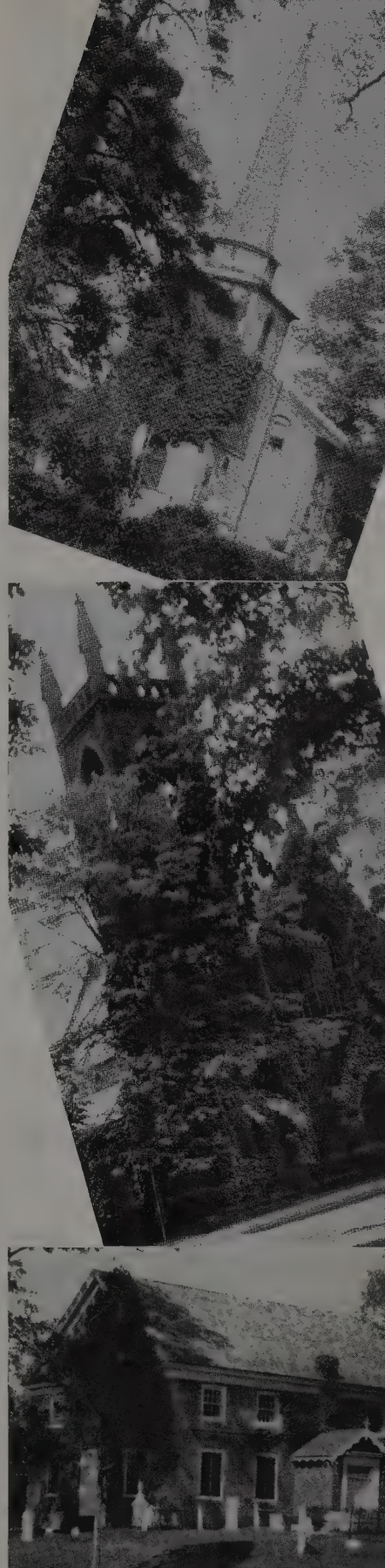
The Rev. Clement Hall of North Carolina was for a long time the only clergyman in hundreds of miles. His congregations were too big for any building and met outdoors. Once he baptized 376 persons in less than a month, and altogether he received 10,000 into the Church.

Many of the early missionaries are now obscure names in Church history, but some are known by all. The Rev. John Wesley, later the founder of Methodism, was stationed at Christ Church, Savannah, for two years. There he started what was probably the first Sunday School in the world.

Not all the men who worked for the S.P.G. in America were sent over from England. More and more young colonists began to make the long trip to London for ordination. One of these was Samuel Johnson, who later became the first president of Kings College (Columbia University) when it was founded in 1754.

Among the young Americans who went to England for ordination was one who became the American Church's first bishop. He was Samuel Seabury, the son of an S.P.G. missionary. Samuel Seabury, ordained in 1753, served in New Jersey, Long Island and Westchester.

Today the S.P.G., which gave birth to the Church in the United States, is like other English Missionary Societies, in serious financial need because of the war. It is therefore something of a debt of gratitude which the American Church is seeking to pay in raising \$300,000 for the English societies. Remembering what these early S.P.G. missionaries did for America, parishes and individuals everywhere are coming forward to do their bit for the British missionary cause.



Are We Ready?

by

MARGARET I. MARSTON

Ed. Note.: Miss Marston is the new executive secretary of the national Woman's Auxiliary, succeeding, on Jan. 1, Miss Grace Lindley. A new chapter in the life of the Auxiliary begins as Miss Marston assumes her duties. This is her first statement to women of the Church in her new position.

THE Triennial of 1940 is over. A new triennium has begun. Are we ready to face it? Are we prepared to respond to the call of the hour? Are we ready to be witnesses to the power of God in the world even in these dark days?

Our readiness will be tested by a demand for constant self-giving, for obedience more strict than most of us are used to offering, for a fortitude more enduring than we have been called upon to show in our generation. A friend of mine recently asked, "What can break this terrible crust—perhaps I should say rust—of self-seeking in our modern life?" Our answer as Christians must surely be "nothing less than complete self-giving to God and to His service."

We shall be asked of course to work and give for the sick, the starving, and the homeless people of China; to sew and knit for the suffering peoples of Europe; to send aid to missions ordinarily supported by countries now at war. But these must be in addition to the steady flow of supplies and funds for the continuing work of our own missions and missionaries all over the world, and not substitutes for our regular obligations.

Harder than all these things if we can judge from the temper of the times will be the effort to keep open the windows of the mind and spirit so that the fresh and cleansing wind of Love can blow away all thoughts of bitterness and hate, all temptations to despair. We shall be required to face change, change which may affect many of our cherished ideas. From the mission field comes this message, "What is at stake in the world today is really the ideals and ideas that control life. The

real conflict is raging on the battle-front of the mind; deep in the loyalties of a rising generation the ultimate choice will be made." Here women have a tremendous responsibility for re-enacting their "historic role," according to Mary Beard, "of invigorating thought and action with a new consciousness of needs and creative opportunities."

American women have been called an overprivileged and under-responsible group. Can we meet this challenge? The Woman's Centennial Congress of 1940 marking the close of the Woman's Century, declared its purpose to undertake responsibilities commensurate with the freedom which women have won.

God's call to the Church today also places responsibility upon women to use their imagination and to exercise their wills, as much as to spend time and energy in constructive work. As we enter this new triennium with the stimulus of the Kansas City meetings, we recall Bishop Tucker's statement that to go forward in service does not mean "so much new tasks, as the more effective performance of the task already undertaken. Nor does it require new agencies and more committees, but rather the injection of more life, more energy into our existing organizations."

The task which confronts The Woman's Auxiliary is to renew our faith in the power of God, to discover more fruitful ways of expressing that faith in action, and to create opportunities for more men, women, young people, and children to experience the transforming power of God. As heirs of a great tradition we must give all that we are and have to this task.

ing Galloway Photo

A NEW YEAR AND A NEW
TRIENNIAL DAWN : MISS
MARSTON CALLS WOMEN
OF THE CHURCH TO FACE
THE PROBLEMS WHICH
CONFRONT THE CHURCH
AND WORLD

Women Are Called to "Help British Church"

WE urge the women to support the plan of the American Church to give aid to British Missions, and to co-operate to the utmost of their ability with all diocesan and parish efforts in securing the \$300,000 voted by General Convention for this purpose," reads the statement whole-heartedly adopted by the national executive board of the Woman's Auxiliary meeting in New York recently. The \$50,000 from the 1937-40 United Thank Offering appropriated by the Triennial Meeting in Kansas City for relief of distressed missions the board divided equally between missions under British societies and those under continental mission boards.

Every one of the twenty-one members of the newly elected executive board attended the first meeting, except one detained by illness. Mrs. Clinton S. Quin of Houston, Texas, chairman for 1941, announced the new committee members who handle a mass of detailed business in each board session, necessary to the board's pur-

pose of planning and promoting the work of the Woman's Auxiliary between Triennial Meetings. The four committee chairmen are: Mrs. John E. Hill, Philadelphia, Finance; Mrs. Henry J. MacMillan, Wilmington, N. C., Personnel; Mrs. Kenneth C. M. Sills, Brunswick, Maine, Program; Mrs. J. Vinton Blake, Akron, Ohio, United Thank Offering.

On recommendations from these committees, the board voted appropriations for several scholarships and items for repairs to U.T.O. buildings or equipment of U.T.O. missionaries; also for new buildings as directed by the Triennial. They recommended to the National Council the appointment of a U.T.O. worker for Nevada and one for Fort Valley, Ga.

Mrs. Quin provided time in this first meeting to give the new board members a more detailed knowledge than they had had of the National Council's work at Church Missions House and of the whole work of the board. They also reviewed the Tri-



Miss Avis Harvey (above), new educational secretary of the Woman's Auxiliary.

ennial Meeting in order to profit by experience in planning the next one.

New Educational Secretary

Miss Avis Harvey of New York, has been named educational secretary of the national Woman's Auxiliary succeeding Miss Margaret I. Marston, the newly appointed executive secretary.

Miss Harvey was for a time field secretary of the Auxiliary. She has been religious educational director of the Diocese of California and a member of the faculty of St. Margaret's School, Berkeley.

A native of New York, Miss Harvey is a graduate of St. Faith's House and of Columbia University and has had extended experience in parish work in New York and California. She assumed her new duties Jan. 1.

Mrs. Henry J. MacMillan, Wilmington, N.C., (below) chairman of personnel



Mrs. John E. Hill, Philadelphia, (below) chairman of finance.



Mrs. Clinton S. Quin, chairman of the Executive Board.



Rigorous Philippine Life

DISCOVERED BY MRS. ROSWELL BLAIR

FIRST-HAND impressions of work in the Philippines come from a former United Thank Offering custodian, Mrs. Roswell Blair, who first organized the U.T.O. Service Committee through which Army and Navy Churchwomen contribute. As a U.T.O. officer, a Churchwoman, mother of children in Brent School, Baguio, and mother of an older son teaching in a mission school, Mrs. Blair is an exceptionally well qualified reporter. Her husband has been in service with the Asiatic fleet.

"One of my first impressions," Mrs. Blair writes, "was the rigorous life of a missionary in the Igorot country. I don't believe many of us at home understand the physical endurance required. Elsie Sharp, the U.T.O. worker at Baguio whom I met there, told me of a trip to Balbalasang, our northernmost mission station in the Islands. First, a rough two days' bus trip over a narrow winding road which touches the highest spot in the Philippine high-

way system, hugs cliffs and skirts dizzy precipices, and is continually threatened by landslides; then a long, lonely day-and-a-half trip on foot via steep, rocky, mountain trails, alone except for her native Igorot guides, through country peopled only by uncivilized natives.

"Yet the few missionaries who work at the mission at Balbalasang are happy and contented there, in spite of its remoteness and inaccessibility. All food and supplies must be packed in by the native carriers, mail is infrequent and civilization is many hours of travel-time away. In Bontoc, too, the few workers at All Saints' Mission may go many weeks without seeing other white people. Sagada is a few hours away by car, over the usual dangerous roads of that region. Otherwise there are only native people within a radius of many miles. This remoteness seemed to me another striking characteristic of missions in the Philippines.

"It must be the earnestness and interest in their work which counteracts



(Above) These children of All Saints' Church, Bontoc, P.I., present for the Church school offering such items as: camotes, papayas, oranges, pineapples, limes, breadfruit, eggs, and a few centavos in money.

the loneliness of mission life. I was struck with the cheerfulness and happiness of all the missionaries I met. No one spoke or seemed to think anything of the difficulties encountered or the sacrifices made. Hardships, loneliness, small salaries, long hours, are just all in the day's work.

"The one big cause of anxiety was the dearth of workers and money to extend the work. As my twenty-year-old son said, who helped at All Saints' Mission, Bontoc, for a while, the greatest hardship in a missionary's life was to see needs and opportunities for service, and, through lack of personnel and finances, be unable to meet them.

"Through knowing the Rev. Leopold Damrosch at Bontoc, and the Rev. Sydney Waddington at Baguio, I learned of the long hours of a priest's day in the Philippines. It began with a six-thirty service, either at the central church or in one of the numerous outstations, which last, of course, necessitated an earlier start and a walk or drive before the service. Other trips to far-off outstations took several days and were made monthly. Such stations could only be reached by hiking up and down the mountains for many miles often with a night spent in the open.

"A vigorous and interesting life. In many ways it was a great contrast to church work at home, yet a familiar

(Continued on page 31)

(Below) Brent School at Baguio is one of the institutions mentioned by Mrs. Blair. Her two sons went to this school.



\$35,000 Is Allotted For U.T.O. Buildings

MONEY for new buildings in six mission fields has been appropriated from the United Thank Offering by the national executive board of the Woman's Auxiliary. The sum of \$35,000 was designated for new buildings by the Triennial Meeting in Kansas City and the board was asked to determine which ones should be erected.

It is one of the most gratifying and at the same time one of the most difficult tasks the Triennial assigns to the board, gratifying because it is of course good to feel that some urgent needs are being met; difficult because so few of the many requests can be granted. Even for those voted, the whole amount asked was not always given. To each field, its own needs naturally loom largest and seem most urgent. The board viewed the whole picture, took every possible circumstance into account, and voted the following:

A building for True Sunshine Chinese Mission, Oakland, Calif., is to replace one now dangerously riddled by termites. The floor might give way, and while it could only fall two feet, it might do injury at that. Oakland has thousands of Chinese. The mission is a branch of the well-known one in San Francisco, both under the care of the Rev. Dr. Daniel G. C. Wu, veteran Chinese priest. To make the new building effective, the diocese expects to secure an additional Chinese clergyman, who will have to come from Canton as the people he will work among are Cantonese.

In Eastern Oregon the Rev. J. M. B. Gill holds services in a one-room school house at Summer Lake Valley, one of many rural districts he looks after. This valley has been settled since pioneer days but until Mr. Gill's work began there in 1938, no religious work

was ever done among these people. They are ready to give land and labor to erect their chapel.

"One of those ugly little towns just over the border of a great industrial area," writes the Bishop of Wyoming about Edgerton where the United Thank Offering will now provide part of the cost of a chapel. A legacy of \$1,000 recently received by the Woman's Auxiliary, preferably for use in rural work in the United States, is also given for this chapel. Company buildings and discipline dominate the industrial area but Edgerton is just beyond the company's reach, with saloons and worse attractions. The Church carries on in an old store with miscellaneous furniture and a leaky roof.

Few people ever visit the mission at Baguio in the Philippines without mentioning the almost hopeless living conditions of the U.T.O. worker at Trinidad, an outstation. In the little building of St. Joseph the Carpenter, which includes chapel and kindergarten, and which is the clubhouse for Anglican students in the agricultural high school, she has a narrow cell with no privacy or anything approaching homelike surroundings. The present worker, Miss Elsie Sharp, now in the United States and known to many who were in Kansas City, will now have a little U.T.O. cottage to return to after furlough.

The remaining two of the six buildings are schools, one in Cuba, one in the Dominican Republic. The Sarah Ashhurst School, Guantanamo, in the past six years has increased its enrollment 60 per cent, its teaching staff from 6 to 13, and its income from tuition fees 150 per cent. It is aiming at self-support. Eight grades are taught in six small rooms, including the dining room. To cut out some grades



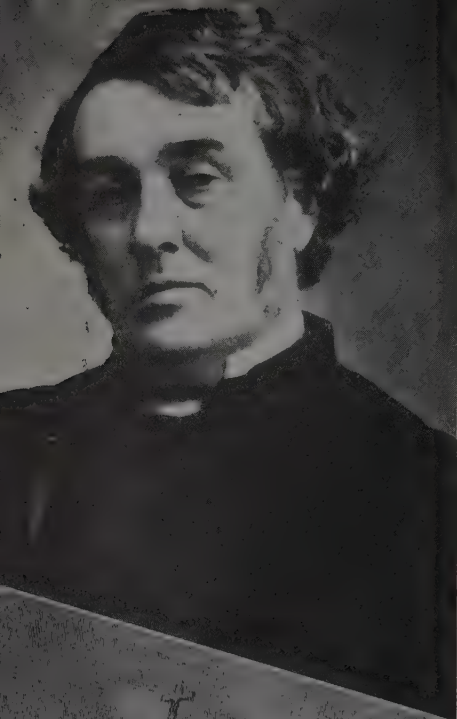
(Above) These children of the Sarah Ashhurst School in Cuba will be among the beneficiaries of the \$35,000 allotment of U.T.O. building funds.

would be a severe blow to the school's very high reputation and would of course limit its effectiveness as a Church agency. The new building, to be joined as a wing, will not only provide classroom space but new lavatories. The present sanitary arrangements are reported as so unspeakable that an American officer from the naval station said a new sanitary system would accomplish more than all sermons preached in three years.

The other school is at San Pedro de Macoris in the Dominican Republic, the eastern two-thirds of the Island of Haiti, where the Rev. A. H. Beer has been working for twenty years, under increasingly difficult conditions. The immediate problem is that part of his important parish school has been housed in a rented motion picture hall; the hall has now been sold, and it is impossible to secure another building. "There is absolutely no building left to rent," Mr. Beer writes. "I am simply with my back to the wall." The United Thank Offering will make it possible to erect on land already owned a two-story school building which will also serve as parish hall.

California Gold Rush

BISHOP KIP'S TRIP TO WEST TOOK FORT



(Left) Bishop Kip who went to California in the Gold Rush days. Below, Trinity Church, San Francisco, the first church building on the Pacific Coast, erected in 1849.

SAN FRANCISCO of 1849 and the early '50's is a vivid picture in many minds, of a gay and reckless gambling town, alive with excitement, hailing the lucky ones who struck it rich, ignoring those who failed and died unknown.

In the midst of all this worldliness a small group of men banded themselves together to form Trinity Church. There was no bishop of the Episcopal Church in the whole wide range of California, but in 1853 General Convention elected the Rev. William Ingraham Kip, fifteen years rector of St. Paul's Church, Albany, N. Y.

A trip to the heart of Africa or to Tibet today would be less of an undertaking and certainly have less of misery than his journey to California, which consumed forty days. On a dangerously over-crowded boat, he went down the Atlantic coast, shivering in the cold, then smothered in tropical heat. Crossing the isthmus, he had half a day's ride on the Panama Railroad then being built under health conditions so bad that it was said every foot of the road cost the life of a laborer. Half a day on a flat-boat poled up

the river was followed by eleven desperate hours riding over the mountains on a particularly unresponsive mule. New Year's Eve in Panama was hot and oppressive to one just down from Albany. A ship had come in from "Sitka in Russian America," bringing ice, a rare luxury.

Then up the Pacific Coast, passing a New Bedford whaler that had been out over two years and was returning with 3,000 barrels of oil. All was going well on the bishop's boat when an engine shaft broke and the crowded vessel drifted until repairs allowed it to go on with one wheel. Food and water were rationed. With great difficulty they put in at San Diego and waited for another ship to take them the rest of the way to San Francisco.

There the new bishop had two churches, Trinity and Grace, and one priest. The Rev. Christopher B. Wyant was rector of Trinity and the bishop took charge of Grace Church himself.

Apples were selling at \$5 each and nearly all the aspects of life were equally fantastic. As Bishop of all California, a country equal in length to the distance between Philadelphia and Jacksonville, Fla., he knew the curious contrast between feverish excitement in the gold country and utter



(Below) This is how San Francisco looked in the days of the "Forty-Niners" when the Church began her work there. From a painting by Henry Firks, owned by the Newport Historical Society.



Also Brought Church

YS • HE WAS BISHOP OF WHOLE STATE

stagnation in the old Spanish towns. He set out to find Church people and to start Church activity in places where it had never been known and where he did not in advance know of a single communicant.

Army posts, isolated, offered another problem. They had no religious services, nothing to mark Sunday. Invariably he found Churchmen, licensed a lay reader, arranged for regular services, and visited them himself when he could. The men had had no opportunity for the Holy Communion since they left the East, sometimes several years before. Not infrequently he found that all the officers were Churchmen.

He longed to reach the miners' fluctuating and flimsy settlements, disappearing on the rumor of a richer mine. Many of the men had been active in the Church at home and needed only to be sought out and recalled. "The only way for the Church to reach them is to have itinerating missionaries," he wrote, in the very words that men are using for other nomad groups today.

The procedure he followed in larger towns and more settled places he has described: "In company with the warden I visited those who were known to be favorable to the Church. This is the

(Right) The adobe house in which Bishop Kip officiated in 1855 at Fort Miller, Calif. Directly below, is beautiful Grace Chapel at Grace Cathedral, San Francisco, one of the outgrowths of Bishop Kip's early work.

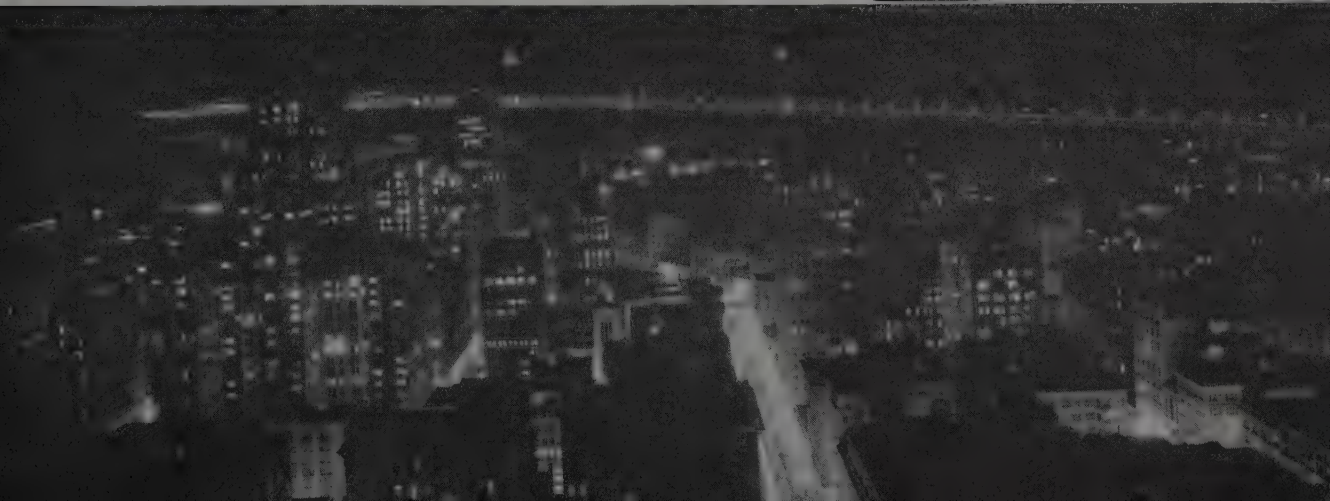
only way in which anything can be done in this country. Men are too much immersed in business, to give heed when addressed in masses. They must be sought out and appealed to, personally, to enlist them in any cause, particularly one which is removed from the interests of this lower world and which holds out no prospect of a golden harvest."

California has three dioceses and one missionary district now, and its five bishops are responsible for more than 300 clergy and 80,000 Church members. They know first-hand many of the same problems.

Bishop Binsted to P. I.

The Presiding Bishop has appointed the Rt. Rev. Norman S. Binsted, Bishop of Tohoku, Japan, to take charge of the Philippine Islands temporarily. In the Islands, a jurisdiction made vacant by the resignation of Bishop Mosher, Bishop Binsted will represent Bishop Tucker, just as Bishop Shirley H. Nichols will have charge of the vacant district of Salina.

(Below) A striking night view of San Francisco today, in sharp contrast with the city of 1849 shown on the opposite page. Then it was a mere boom town; now it is a great metropolis of homes, churches and business institutions. Ewing Galloway photo.



A Trailer on 9,000-Foot Mountain To

THIRTY BELOW ZERO FAILED TO DRIVE NAVAJO WORKER FROM

AT four o'clock on a dark morning Anne Edgerton Cady, registered nurse from New York, stepped down from a train at Gallup, New Mexico. Out of the dark came a Mexican, the first she had ever seen, asked if she were going to Fort Defiance, and said to follow him. She trustingly did so and he proved to be the porter at a near-by rooming house where she was expected.

At 7:30 the same morning a silent Navajo Indian appeared at her room with a note from Eliza Thackara, head of the Good Shepherd Hospital, Fort Defiance. Miss Cady was to come with the Indian, who would escort her to the mission, she was to bring a lunch and eat it when he stopped to water the horses, and she was not to expect the Indian to talk.

So she arrived at Fort Defiance just over the Arizona border, and there she has stayed for twenty-five years until her retirement this winter. She succeeded Miss Thackara as head of the mission, and the mission itself later gave over its hospital work to the Government, centering the Church's efforts in education and religious teaching.

Endless kerosene lamps to clean and to worry about, and twenty-three stoves, in an altitude where even late in May there was ice every morning in the horses' watering trough, suggest the background of those early years, but Anne Cady thrived on it. Only it was not quite Indian enough for her. When the character of the work changed and a clergyman came as head of the mission, it released Miss Cady to go out on the reservation where her dear Indians really lived, and spend all day long ministering to their sick and telling the Christian story to them where it had never been heard before.

On her way back in the evening, she would find people waiting by the roadside to tell her of some sick ones off on a side road, and she would go there, getting home late at night. This procedure wasted too much time, she thought. Her real satisfaction came when the Westchester, N. Y., district

Directly at the right are Tom Tom and other Navajo children in Arizona, typical of those with whom Miss Cady has worked a quarter century. Directly below, is Miss Cady and her co-worker, Muriel Reiman, who is to carry on Miss Cady's work on Saw Mill Mountain. At the bottom is an unusual Navajo rug and the boy who made it.

Auxiliary gave her a trailer. Living in it, she drove it here and there for a time until finally, like the Ark, it settled on a mountain, 9,000 feet high. Mt. Ararat was higher but less strategic for on Saw Mill Mountain the Government has a sawmill where Navajo labor is employed.

Indians come from all parts of the reservation, even 10 to 20 miles away, and their needs are many. They come to the trailer when they have ills and injuries and when, as Miss Cady says, "they just want a place to hang out and talk." Over 5,000 visit the trailer in a year. The question is sometimes asked, "What becomes of Indian students when they leave school?" This is what becomes of some of them. Miss Cady has had boys and young men there who had had no opportunity to go to church and had not seen a missionary since they left school years ago.

At 9,000 feet, winters are cold, 30° below zero, and snow is deep. Anyone would have expected the trailer to go down to some milder berth for the winter, but not Miss Cady. She merely dug in. To dig in, in a trailer, it seems,

Bobby Wilson and his donkey. Bobby is one of Miss Cady's friends.

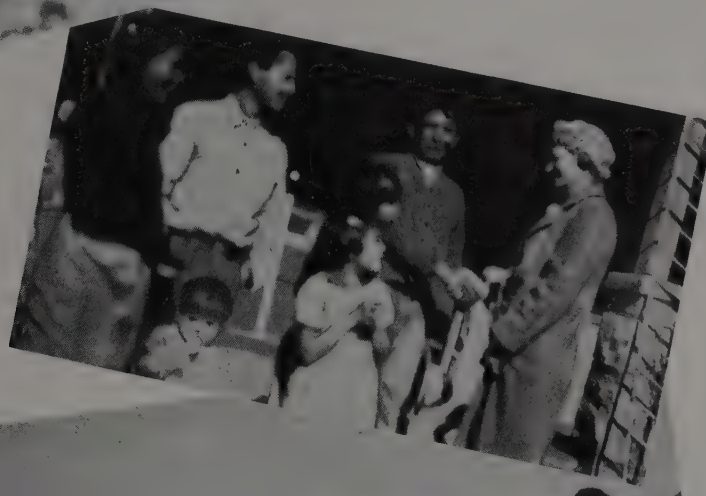


as Been Happy Home for Anne Cady

W MILL MT. IN ARIZONA • WORKED THERE 25 YEARS



At the left, top to bottom, are: Miss Cady's now famous trailer, "tucked in" for the winter with wall about ten inches from it and the space filled in with sawdust; Miss Cady bidding farewell to some of her Navajo friends as she prepares to leave her post; a few of Miss Cady's "children" whom she has aided, and (bottom), the trailer off for a journey of mercy.



is to surround it with a wooden wall about 10 inches away, to the height of the windows, and pack the intervening space with sawdust. For another winter she built a shed over the whole trailer and this made things so cosy that frost did not even form on the inside of the trailer as it had before.

The 14-foot trailer room gets stuffy, though, with ten or twelve people in it, and if an injured man is brought in during a meal time, that is awkward, too. For evening services and meetings the government schoolhouse has been available, lighted by gasoline lamps carried up from the trailer. A simple community room is much needed, Miss Cady urges, where these men away from home can spend their evenings.

It is difficult to imagine Miss Cady ever being discouraged but she admits that one thing gets her down, and that is the small resources available for the work, in proportion to the need. The Navajos are not vanishing. They are said to be increasing more rapidly than any other Indian tribe. Mothers speak apologetically to Miss Cady when they have only four or five children. "Seven are considered just a nice family," she has learned.

Fifty thousand Navajos are scattered over this 15-million-acre reservation, and fewer than a tenth of them are Christian. "We should have field workers," Miss Cady writes as she ends her official service there, "with trailers or other living quarters, and many out-stations in places where as yet no missionary has ever gone."

The National Council's finance department has on its books the separate accounts of 530 trust funds and, in addition to these, handles 918 separate active current accounts.





All Saints', Vicksburg

BEAUTY ADDS TO ATTRACTIVENESS OF

(Left, top to bottom) All Saints' girls strolling in a Natchez garden; starting off for a "bike" ride; girls of the college hard at work on a mailing for the Diocese of Mississippi; the art class in action.

WHEN the girls of All Saints' Episcopal College in Vicksburg want to learn history they need only step out on one of the tall-pillared porches or on the high, wooded lawn of their campus. In every direction there is history to be seen and remembered.

Over toward the west, beneath the sheer bluffs on which the city is built, they can see the Mississippi, whose caprices have by turn left Vicksburg high and dry, and flooded it dangerously. Below them is the city, an inland port, which shows the marks of good times and bad, the scars of battle and siege. And all around them are the ridges, once profuse with walnut trees, where even today trenches twist and turn, forts lie crumbling, and mine craters gape as evidence of the life-and-death struggle that was fought there in 1863.

Down in the river, toward evening, the cotton barges slip quietly past on their modern journey. Up on the hill-top the sun glistens on scores of monuments of another day. And at the doors of All Saints' the girls are returning home from a ride through the woods to dinner, prayers, and study hour. The school to which these girls are returning has more behind it than

the beauty and historical associations of its setting. The college opened its doors thirty-two years ago, but the foundations were laid long before that.

After the middle of the last century the Rt. Rev. William Mercer Green, Mississippi's first bishop, began to encourage parochial schools to fill the gaps in an incomplete public school system. Some of these Church schools succeeded; others went out of existence. Shortly after his consecration in 1903, the Rt. Rev. Theodore Du Bose Bratton, now retired, made plans for a diocesan school for girls and young women, to replace the various parochial schools. Thus All Saints' Episcopal College came into being.

Two hundred fifty feet above the river stand the buildings of All Saints'. The thirty-acre campus is on the south edge of town, adjoining the large Vicksburg National Military Park on the site of the 1863 battle. Like the park it has dense woods, shady lawns, knolls from which one can watch the river and Louisiana beyond. Its hills are fine for coasting when a rare, long-remembered snow seeks out Vicksburg. Almost every month of the year the campus has flowers in bloom.

The approach to the main hall gives the effect of massive dignity. The long verandas, with tall pillars at either end, face west toward the river scarcely half a mile away. In this hall, named William Mercer Green to honor the first bishop, are the recreation room, dining

(Below) A meeting of the young people's service league with Daisy Sessions, daughter of the Rev. Val H. Sessions, of Bolton, Miss., president, in the chair.



n Historical Setting

COLLEGE • DRAWS FROM WIDE AREA

hall, library, offices, and rooms for a number of girls. Here, too, is the chapel where services are held every morning and on Sunday.

The Rev. William G. Christian, whose ministry took him from Texas to New York and back to Mississippi in a few years, is rector of All Saints', and Miss Lily Brooke Powell is academic dean. Fifteen other women are on the faculty.

All Saints' is not an old school by any means, and in comparison with the century-old Church schools of the South it is still in its youth. But already a family tradition is growing up about the college. Many girls are second-generation students, for their mothers were in the early classes. Most of the students come from Mississippi, Louisiana and Arkansas, but others are from Florida, Texas, Tennessee, more distant states, and even South and Central America.

Girls carry to All Saints' many ambitions. Some enter the high school to prepare for college; others to finish their educations. Some spend their elective hours in music, art, or languages; others find home economics or stenography more to their liking. Everyone in the high school enjoys the benefit of a cultural course that centers on music appreciation and on contemporary events.

Students in the two-year college division also may start on the way to varied careers. Many prepare for

(Right, top to bottom) Two All Saints' girls enjoying a Mississippi wintry blast; graduation exercises at the college; a dormitory feast; and a class-room glimpse.

teaching, but others get their foundation work in drama, library science, dietetics, music, or writing.

All Saints' does not take the cultural or historical appreciation of its students for granted. All year 'round, activities are going on to bring the girls closer to opportunities about them.

Between music recitals, plays Y.P.S.L. gatherings, meetings on world affairs, and the daily task of studying, the students crowd in one of the high lights of the year, an overnight pilgrimage to Natchez, Miss., farther down the river. There they see "Auburn" and "Rosalie" and the other mansions that have come to represent the finest in the Old South. There they walk on old pillared porticos and beneath willow trees along the river. The traditional Confederate Ball and a service at old Trinity Church are part of this week end.

The two or four or six years a girl spends at All Saints' are not lacking in events. The noisy excitement of a football game at a near-by school, the quiet moments of evening prayer, the pleasure of unusual privileges and honors for unusual work are not soon forgotten. The beauty of the campus, the park, the old city clinging to precipitous streets and high terraces are part of every girl's memory.

(Below) Part of the Glee Club of All Saints' College, of which Miss Dorothy Gaylord is director.





Brasstown

CARVING Q



(Left) Idle hours, once wasted, are put to good use—carving, at Campbell School. Directly below, is another carving scene, this time before the living room fireside.

THE loafers' bench at the country store was gouged all over with fancy designs cut deep into the wood. Loafers of several ages lounged about, peeling bark into long ribbons, an old mountain practice requiring much skill.

"Why not turn this creative urge into something productive?" Mrs. John C. Campbell asked herself when she was organizing the Folk School which now bears her husband's name at Brasstown in the North Carolina mountains. From small beginnings the work in carving and other crafts grew rapidly. The Metropolitan Museum in New York, in its recent exhibit of industrial art had no more beautiful piece of work than five little glossy brown mules carved of walnut wood by a student at Brasstown.

The John C. Campbell Folk School grew up out of Mr. Campbell's desire to make life richer for the mountain people whom he learned to know intimately while he was directing the Southern Highland Division of the Russell Sage Foundation. His death when plans were still in the making left the work to Mrs. Campbell and her assistants. She is now director of the school.

Several Episcopal Church missions are indebted to the school because their workers, interested in providing much-needed recreation in their rural communities, have taken courses in folk dancing, singing games and so on, not as a bit of luxury but as a decidedly practical instrument for enriching the life of their community.

(Left) George Bidstrup, manager of the school farm, with a herd of registered Jerseys. Above left, in the creamery taking butter from vats.



Curbs Human Erosion

DAFER'S BENCH INSPIRES FOLK SCHOOL

The school is in the Diocese of Western North Carolina though with no official diocesan connection. An Episcopal Church mission, the Church of the Messiah, is at Murphy, eight miles away. Several Episcopal Church people are on the Campbell School board of directors or its advisory committee, among them Mrs. Mortimer Matthews and Miss Elizabeth Matthews of Glendale, Ohio, Mr. John M. Glenn of New York and Mr. J. Richard Pitman of Orange, N. J. The Rev. Franklin J. Clark, secretary of the National Council, only recently resigned after many years on the school board.

Danish folk schools have been world-renowned and offered the pattern Mr. Campbell hoped to follow. One problem in the southern highlands has been a human erosion exactly like that of the soil. The top layers of young people, the most ambitious, have gone down from the mountains instead of remaining to enrich the life around them. The Folk School, it was felt, could teach ways to make life so much more livable and more interesting that the boys and girls and older people would be glad to remain in their own country, developing more comfort and beauty for the middle-aged and elderly, new horizons and new skill for the young.

Now, less than twenty years from the earliest beginnings, the school has 300 acres of farm and forest, and is demonstrating every good modern method that is practical and within reach of the people around.

It is not a school in the usual sense of the word. The winter course is four months long, November to March, bringing in the country folk 20 years of age or older, when they can best spare the time from their own farms. Farm labor and household arts are taught by actual practice. Dairy,

(Right) A view across the North Carolina hills on the Campbell School farm. Below right, borrowers at the school library, homeward bound.

poultry and garden, the three foundation units recommended by the state for that area, open a new way of life to many adults. Crafts are popular for the sheer joy of creative work, for the beauty they are adding to mountain homes, and for the small but decidedly useful income.

A forge produces wrought-iron candlesticks, hinges and fireside implements. The craft room is hung with masses of wool, colored with vegetable dyes. Three generations at a time will be found carving, it may be animals for amusement, dishes for use, or other objects for pure enjoyment. Louise L. Pitman, a member of St. Andrew's Church, South Orange, N. J., is in charge of handicrafts.

Folk songs, folk dancing and singing games contribute both pleasure and health. A ten-day course each spring now brings to the Campbell School many recreation leaders from a distance.

The beauty of the place gets them all. "As we sat on the lawn for tea we looked over green fields and meadows to the mountains piling up across the valley in all shades of mauve, gray and blue, in sunshine and shadow, with great puffs of white cloud floating across."

The English version of a foreign folk song that is a favorite at the school runs in part: "Set your feet fast in the common soil. There are the roots of life . . . Love life. Hate no one. With joy and sorrow, hope and faith, you shall build here on earth a bridge up to the stars." The school's own motto is, "I sing behind the plow."

(Right) Southern mountain boys getting practical training in the Campbell school dairy.



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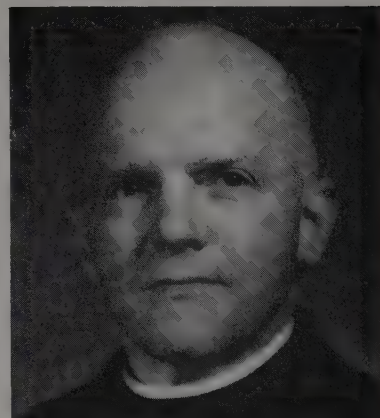
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Consecrate Two New China Bishops

Another example of how the Church carries on, even in the midst of war, is the consecration recently of the Rt. Rev. Lloyd R. Craighill and the Rev. Dr. Robin T. S. Chen as bishop and suffragan of the Diocese of Anking, China, in the city of Wuhu. Bishop Craighill succeeds the Rt. Rev. Daniel T. Huntington, now retired.

The Diocese of Anking is partly in areas penetrated by the Japanese military and partly in "free China." There is ample work for two bishops, with an area of over 100,000 square miles, a population of some 50 million, and thirty clergy, all Chinese but one. It is almost impossible to cross the lines so one bishop in charge of the entire diocese would be unable to travel over the whole area. As it is, Bishop Chen, the Chinese, already widely known and loved, can work in free China, while Bishop Craighill, in China since 1915,



Bishop Craighill

has already survived more than three years of life with all its hindrances in penetrated territory. The Craighills will probably come out on furlough next summer.

Cotton-Picking Supports Chinese Child

Cotton-picking brings 50 cents a hundred pounds this year, among the small farmers and tenant farmers around Anniston, Ala. To pick ten pounds of cotton is considerable work for a child of 9 or 10 years, but the children at the Mission of the Resurrection, Leatherwood, Ala., where the Rev. J. M. Stoney of Anniston is in charge, wanted to make a missionary gift all their own so they set out to pick cotton. Very little money is in circulation among these people and five cents is a pretty big sum to the children.

On Sunday when they brought their earnings to the Church school, Mr. Stoney had each child present his own offering at the chancel steps, which they did with great excitement. They had picked over 250 pounds and their offering was \$1.27, mostly in pennies.

They are designating it toward a budget item, medical work in China, as they are being trained to realize that they have a share in the whole world-wide enterprise of the Church. They have learned that their cotton-picking will pay two days' care for a Chinese child in a hospital, or will feed a child in a mission welfare center for nearly a month.

Travel through 150 miles of deep snow, breaking the road to get there, was only one incident in a 1,600-mile jaunt by bus and car, which Mrs. Clarence C. Moore, Colorado diocesan president of the Woman's Auxiliary, has recently completed in an effort to tell Colorado Churchwomen the story of the Auxiliary's Triennial Meeting and of General Convention.

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New Books

Not to Me Only by Caleb Frank Gates (N. J. Princeton University Press, \$3) is the autobiography of a valiant American who devoted fifty years to Christian education in Turkey, first as a "freshman missionary" in Syria, then as president of Euphrates College, and finally, for twenty-nine years, as president of the famous American-owned Robert College in Istanbul.

Life Has No Ceiling by Frank T. Cartwright (N. Y. Friendship, \$1) is the true story of Joo-Mook and Daw-say, two unwanted children of China who met for the first time in America where he had come to study medicine and she to train as a kindergarten.

T. Otto Nall dedicates his book *Move On, Youth!* (N. Y. Friendship, \$1.) "To those magnificent young migrants, not restless but resolute; moving with a sense of mission from the things that are to the things that can be."

In *Living Religions and a World Faith* (N. Y. Macmillan, \$2.50) William Ernest Hocking discusses the rightful future relationships of the great religions, what attitudes they should hold to one another, and with what justification we might look forward to the prevalence of one of them as a world faith.

In a series of six lectures published under the title *Religion Yesterday and Today* (Nashville, Cokesbury Press \$1.75), Henry Sloane Coffin traces the changing religious

attitudes, problems and needs of the past fifty years.

How They Found Christ; stories of Indian Christians by Rebecca J. Parker (N. Y. Macmillan, \$1). Here are a philosopher, a priestess, a prince, a robber chief, a judge, a servant, and others who

"Climbed the steep ascent to heaven
Through peril, toil, and pain."

That political and religious freedom can be obtained only under some system of private enterprise and that the competitive system must be modified to the requirements of a changing economy is the theme of Charles E. Carpenter's book *Private Enterprise and Democracy* (N. Y. Longmans Green, \$2.50).

One of the thrilling events that comes only once in three years is the missionary lunch given by the New York diocesan Woman's Auxiliary missions committee to all the missionaries available in New York City after General Convention. Thirty or more were introduced this year to a crowd of nearly 500 attending the luncheon. Miss Elsie Hutton is chairman of the committee.

100% Vestry—St. Andrew's Church Richmond, Va., is another parish to join the Presiding Bishop's honor roll of parishes whose vestrymen are 100 per cent subscribers to *FORTH*. The Rev. W. G. Irwin is rector.

Rigorous Philippine Life

(Continued from page 20)

touch was the rummage sale given by the Woman's Auxiliary of the Church of the Resurrection, Baguio. The members are all native women. I enjoyed one of their meetings where I heard them make a pledge towards the support of a mission church in the United States.

"Brent School, Baguio, was certainly a haven for my children. They became boarding pupils there when I was called unexpectedly to China. I could not have made up my mind to leave them and go so far away, had not Brent School made such a wonderful impression on me in the friendly and sympathetic interest of the Rev. and Mrs. Arthur H. Richardson, and all the staff. My two sons look back on their months at Brent as among their

happiest school years. I know the school must have filled the same need it did for me to many others with husbands in the Asiatic fleet.

"What impresses me most in considering the work of the Church in the Philippine Islands is the thought of what could be accomplished at small expense if only the funds were available; the opportunities, if only workers could be sent out, to accomplish wonders both in education and medical care, and of course, spiritually. They are so eager for what the Church brings them. I quote my son again who said, 'If the people at home could see the difference in the lives of Christian Igorots from those still unreached by the Church, there would be no more missionary deficits.'"

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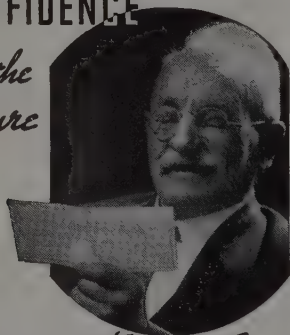
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Women Workers Recalled From China

It is probable that all American women on the staff of the Shanghai diocese will have left China by February 1, according to notice received by the foreign missions department of the National Council from Bishop W. P. Roberts of Shanghai, whose Council of Advice is acting on the advice of the Department of State and local consular authorities. A number of wives and children of navy officials and of men in commercial circles are also returning to the States. While no specific reasons are given, it is the

opinion of the foreign missions department that the step is taken as a matter of precaution.

Dr. John W. Wood has sent word to all women missionaries from China now in the United States that the foregoing probably means no women will be allowed for the present to return to China, and assures them of the department's sincere sympathy in this disappointing news. The department is considering various transfers of personnel, especially in view of needs in the Philippines and Hawaii.

Bishop Howden Dies

Frederick Bingham Howden, fourth missionary bishop of the district of New Mexico and Southwest Texas since 1914, died at Albuquerque, N. M., November 12, aged 70. The late bishop was born at West New Brighton on Staten Island, New York, and sang in the choir of Trinity Church, New York City, in his youth. His Episcopal jurisdiction was the largest in area, over 150,000 square miles, and among the smallest in population, of those in the United States. His ministry has been to widely scattered rural missions including a mission to Mexicans and one to Navajos.

Readers who have information about collections of bishops' letters are asked to send word of them to Kenneth W. Cameron of North Carolina State College, Raleigh, N. C. Mr. Cameron is

preparing to publish a census of such collections in America and Canada.

St. Peter's Parochial School, Key West, Fla., has grown from thirty to ninety children since it was opened in 1926. It accepts children from 4 to 15 years of age and instructs them in the first seven grades. Mrs. Venora P. Mingo is acting principal.

Hopes entertained by St. John's University, Shanghai, that enrollment might be cut down this year were not fulfilled. Enrollment in the middle school is the largest on record, 480. The university student body has 1,148, mostly in the school of arts and science but with more than 100 each in medicine and engineering. Dormitory space is full. Student fees are increased. The middle school is divided into sections of 30 students each, not too many for individual training.

(Below) Some of the thirty little boys and girls at St. Anne's Preventorium, Mission Home, Va., bow their heads to say grace before a meal. Many mountain children, sick, frail and threatened with tuberculosis, owe their lives to the care received at St. Anne's.





"Beginning Young" might well be the caption on this snapshot of Harvey A. Simmonds, Jr. For although only two years of age, he is shown here wearing a clerical collar and about to open his Prayer Book. It was all his own idea too.

Harvey, Jr. is a well-travelled young man. He came all the way from Africa in war time recently with his father and mother. He was born in Liberia where his father is priest-in-charge of St. John's Mission and head of St. John's Industrial School; he also is keeping an eye on St. Timothy's Hospital and the House of Bethany while its head, Mary Wood McKenzie, is on furlough. Mr. Simmonds has just left to return to his post, after attending General Convention.

Iolani Headmaster, Hawaii's first "morale officer" in the regular army is the Rev. Albert H. Stone, headmaster of the Church's Iolani School at Hono-

lulu. He will be chaplain of the 299th Infantry and Hawaiian departmental morale officer, providing recreational activities as well as "impartial religious outlets to the soldiers of every race, creed and denomination." "In a nutshell," Chaplain Stone says, "it merely means the job of keeping the boys happy and contented while they are serving their country." He will be stationed at Fort Shafter, Honolulu.

Work of the American Church in Geneva, Switzerland, goes on as usual, the Rev. Everett P. Smith, D.D., rector of Emmanuel Church reports to the Presiding Bishop. "Most of our charity work," Mr. Smith says, "is now directed to the help of sufferers from the war, both civilians and military prisoners. Quite a number of our Church people are doing full-time work in the international Red Cross, the international Y.M.C.A. or Y.W.C.A. Through them our parish organization keeps in close touch with needs and results."

Missionary maps in color are the latest National Council publications. The former picture-map idea is retained, but color is added, both to increase the attractive appearance of the maps, and to clarify the information shown. The first maps in color to be issued are of Alaska and Southern Brazil.

Leaders Pay Tribute to John W. Wood

(Continued from page 11)

by fulsome praise or flattery. The qualities in him which have commanded my profound respect are those which are the fruit of a life "hid with Christ in God." They are the qualities which all of us may acquire if willing to submit ourselves as he has, to that discipline of one's self which is the divine condition for receiving the fruits of the spirit.

If I were asked to express in one word that quality which during many years of close official and personal relations with him have elicited my deep respect and affection, I would choose the word "genuineness."

Harper Sibley

I HAD the privilege of serving as a member of the original Board of the Presiding Bishop and Council, and then the National Council for eighteen years. During that period I was in constant association with Dr. John W. Wood. Never have I worked with a man more devoted to a cause

than Dr. Wood was to the missionary work of the Church. The growth and development of the mission program was his deepest interest, and in fact was life itself to him.

During our discussions of the various missionary areas, Dr. Wood never failed to have definite and vigorous recommendations based upon his intimate knowledge of the mission field and of the men and women that he had sent into it. This conviction, and this personal understanding were invaluable.

Mrs. Sibley and I have had the privilege of visiting and studying nearly every one of the mission fields of our Church, and I am convinced that under Dr. Wood's direction the men and women sent out into the world to represent the Episcopal Church constituted the finest group of workers under the banner of any denomination.

Dr. Wood is certainly entitled to the widest-spread recognition that can be awarded him.

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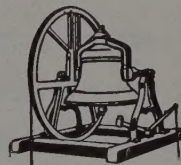
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Youth leaders from all parts of the Church assembled in New York recently to plan to "Go Forward" in line with the Presiding Bishop's program. They laid out arrangements providing for worship, study and action which include: an annual corporate communion of youth; a youth missionary offering and a triennial convention of youth.

A rule of life was agreed upon including these pledges: to worship each Sunday; to go to communion at least

once a month; to pray morning and night; to read daily *Forward—Day by Day*; to make an annual pledge to the Church and to seek to win others for the Church.

Members of the conference group shown above are: (Seated Left to Right) Maude Cutler, Washington, N. C.; Susan Belford, Little Rock, Ark.; Alice Hartlev, Charleston, S. C.; Isabel Wisdom, Dallas; Ardathe Stumpe, Cincinnati; Emily Wilson, New York; Frances Arnold, New York; Sara Bashara, Grand Forks, N. D.; Frances Young, San Francisco; Ruth Smith, Seattle; Juniata Solimeo, Gladwyne, Penn.; Beatrice Robinson, Los Angeles.

(Standing Left to Right) The Rev. Albert R. Stuart, D.D., Charleston, S. C.; Bishop Quin, D.D., Texas; Robeson Peters, Cambridge, Mass.; Eva Corey, Brookline, Mass.; Thomas Logan, Haddonfield, N. J.; Bishop Lawrence, Springfield, Mass.; the Rev. Frederick H. Arterton, New York; Herbert Dimmick, Jr., Hyde Park, Mass.; the Rev. Kenneth Heim, Ferguson, Mo.; the Rev. John T. Sanborn, Rochester, N. Y.; the Ven. Arthur O. Phinney, Boston; the Rev. John Higgins, Minneapolis, Minn.; the Rev. B. Janney Rudderow, Philadelphia; Lenton Sartain, Baton Rouge, La.; the Rev. G. Russel Hargate, Cleveland; Mr. William Hendrix, Hyattsville, Md.; Franklyn Hansen, St. Paul, Minn.; Harry Whitley, Highland Park, Mich.

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Woman's Auxiliary branches as well as parishes are taking advantage of **FORTH's** group subscription plan. Sending an order for fifty subscriptions, Mrs. David Thornberry, diocesan educational secretary for Duluth, Minn., says: "Each organization of women affiliated with the Woman's Auxiliary in the diocese will receive **FORTH** regularly. We will use **FORTH** as a basis of study in our women's groups this year, which we believe will awaken a new interest in the whole work of the Church." The California Auxiliary recently entered a similar order for all its parish branches.

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